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LIFE AND LETTERS OF BENJAMIN JOWETT, M.A., Master of Balliol College, Oxford. By EVELYN ABBOTT, M.A., LL.D., AND LEWIS CAMPBELL, M.A., LL.D. London and New York: E. P. Dutton & Co. Two vols. Pp. xii + 446 and viii + 499. \$8.

THE first of these volumes, covering the period before Jowett became master of Balliol, from 1817 to 1870, was prepared by Professor Campbell; the second describes the later life, from 1870 to 1893, and was written by Dr. Abbott.

From a somewhat unsatisfactory chapter of twenty-eight pages, devoted to an account of Jowett's ancestry for two hundred years, we learn that his father, though a worthy and an honorable man, was so unsuccessful in business, first as a furrier, then as a printer, and was so unfortunate in practical affairs, that he accumulated scarcely any property, and for many years after the father's death Jowett assumed the support of his mother and sister. Until middle life this necessitated severe economy and self-sacrifice, and doubtless determined his celibate life.

From the age of twelve to nineteen Jowett was a pupil at St. Paul's School, and from nineteen to twenty-three a scholar at Balliol. He always regarded his election to the scholarship at Balliol as "the happiest event of his life." While yet an undergraduate, to his great credit and delight, he was chosen a fellow of Balliol, where he remained as a teacher, tutor, professor of Greek, master of the college, and vice-chancellor of the University of Oxford until his death, October 1, 1893. He took deacon's orders in 1842. He early became an intimate friend of Stanley, with whom he traveled and corresponded until Stanley's death. He became Stanley's natural successor as the leader of those known as broad or liberal churchmen.

In 1854 Jowett was defeated for the mastership of Balliol by a narrow margin of votes, and Robert Scott, the Greek lexicographer, was elected. This defeat was a bitter disappointment, only partially relieved by election to the Greek professorship the following year, after it had been declined by Liddell. Scott's name was also considered for this professorship, for which he had manifest qualifications; but it was deemed best not to appoint the head of a house. Thus, though Jowett's mastership of Balliol was postponed sixteen years, until Scott was made dean of Rochester in 1870, Oxford secured Jowett as professor of Greek, and the English-speaking world obtained a worthy translator of Plato. For many years the Greek professorship was unendowed,

yet Jowett preferred it to any other "except one of theology." It was most fortunate for himself and the world that he was chosen professor of Greek and not of theology; for it is certain that, with Pusey as Regius professor of Hebrew and Wilberforce bishop of Oxford, Jowett's life would have been one of incessant contention had he been professor of theology, and he professed the greatest abhorrence for prolonged controversy.

Jowett's long life was given primarily to the instruction of young men, but his work was by no means confined to formal teaching. His contributions to university reform and to the advancement of all educational interests were especially valuable because of his exceptional experience and his close friendship with such remarkable men as Stanley, Sir Robert Lowe, Tennyson, Browning, Matthew Arnold, T. H. Green, and Professors Sellar and Campbell. Concerning the higher education of women he held a middle course. He believed that few women should be subjected to the full courses of severe disciplinary studies which furnish suitable preparation for the exactions of professional life. He was jealous for the retention of the "accomplishments," such as music, drawing, and a generous familiarity with literature. But he was not blindly or unreasonably conservative; he gladly recognized the enlarged opportunities and the increased educational advantages of women.

In early life Jowett illustrated the most independent and unconventional treatment of theological subjects. His *Theological Essays*, written in connection with his commentary on the Pauline epistles, were published and for nearly half a century have been circulated by the American Unitarian Association. In 1861 he contributed the essay on "The Interpretation of Scripture," the fruit of long reflection, to the famous volume of *Essays and Reviews*. In later life his views of inspiration, of miracles, and of the atonement became even more radical; and his idealization of the person of Christ, the uncertainty of his teaching concerning the immortality of man and the personality of God, and his intimation that "changes in religion" and the "new Christianity" may issue in the abolition of historic doctrine, and the adoption of "a doctrine common to Plato and the gospel," gave such offense that some earnest churchmen did not hesitate to characterize his teaching as anti-Christian, and even pagan or infidel. By others of broad-church sympathies he has been regarded as the precursor of an intellectual movement among disciples now living, who, when the present urgent conflict between evangelicalism and ritualism is past,

are expected to advocate intellectual freedom concerning disputed questions of theology, the closest relation between religious and secular life, and the largest liberty of teaching in the schools and in the Church of England.

Whatever may be the justice of these opposite claims, it is certain that, notwithstanding Jowett formally deprecated in the strongest terms slavery to any philosophical system, even refused to be accounted an unconditional disciple of Plato, and severely criticised Comte, whose writings he carefully studied, he was greatly influenced, either consciously or unconsciously, by both Plato and Comte. In his deliverances upon theological subjects he reveals a curious blending of idealism and positivism. Even his admiring editors characterize an unpublished essay on the person of Christ, written about 1850, as "an extremely subtle, but hardly a satisfactory piece of work. . . ." "Traditional orthodoxy is sublimated and held in solution by an application of Hegelian method." (Vol. I, p. 137.)

Jowett's literary *magnum opus* was his translation of the works of Plato. This is not a literal translation; possibly not the most perfect in respect to niceties of technical scholarship; but it is the translation of ancient works, which represent the high-water mark of pre-Christian thought, into pure, delightful English which will serve generations of appreciative students, all of whom will owe to the master of Balliol a debt which they can never repay. The long and faithful service bestowed upon three editions of this great work insures the translator a deserved eminence among the great men of English letters. Fortunately we are not called on to declare whether the adapted encomium of Socrates by Plato, with which the biographers close their work, be just or extravagant: "Such was the end, Echecrates, of our friend; concerning whom I may truly say that of all the men of his time whom I have known he was the wisest and justest and best."

BENJAMIN O. TRUE.

ROCHESTER THEOLOGICAL SEMINARY.

CHARLES PORTERFIELD KRAUTH, D.D., LL.D. By ADOLPH SPAETH, D.D., LL.D. In two volumes. Vol. I, 1823-1859. New York: Charles Scribner's Sons; formerly, The Christian Literature Co., 1898. Pp. xiv + 425. \$2.

A SKILFUL hand, moved by a loving heart and directed by an appreciative judgment, draws in this volume a lifelike portrait of a noble man who, for thirty years or more, was aiming to perform the